



WERE NOT TEN CLEANSED?

THE FOURTEENTH SUNDAY AFTER TRINITY

AUGUST 30, 1964

TRINITY LUTHERAN CHURCH
 Butler, Pennsylvania August 30, 1964
 120 Sunset Drive Phone 287-1977
 Parsonage, 211 Beech Road Phone 287-2118
 THE REVEREND REINHOLD K. WEBER

 Help us, O Lord, each day, to recognize how
 much we depend upon Thee, and how our sal -
 vation depends on the presence and the pow -
 er of Thy Son, Jesus Christ, our Lord. Amen

The Silent Prayer and Meditation	
The Organ Prelude	
*The Processional Hymn- - - - -	-No. 164
The Invocation- - - - -	Page 15
**The Confession of Sins- - - - -	Page 15
The Introit- - - - -	Page 100
The Gloria Patri- - - - -	Page 17
The Kyrie- - - - -	Page 18
The Gloria in Excelsis- - - - -	Page 20
The Collect for the Day- - - - -	Page 100
*The Old Testament Lesson	Proverbs 4:10-23
The Hymn of the Season- - - - -	No. 380
The Epistle	Galatians 5:16-24
The Alleluia- - - - -	Page 24
The Holy Gospel	Luke 17:11-19
The Apostles' Creed- - - - -	Page 5
The Announcements	
The Order for Holy Baptism- - -11:00- - - - -	Page 242
The Sermon Hymn- - - - -	No. 390
The Sermon	"Vanishing Angels"
The Reception of Tithes and Offerings	
The Offertory - - - - -	Page 27
**The Prayer of the Church	
**The Lord's Prayer	
**The Benediction	
The Recessional Hymn- - - - -	No. 387
The Postlude	

*Ushering Interval **Congregation kneel

THE FLOWERS ON THE ALTAR were presented by Dr. and Mrs. John Graham to the Glory of God to beautify our chancel today.

We rejoice as we share in the Baptism of Dale Robert, son of Mr. and Mrs. Ray Schuffert, and Robin Sue, daughter of Mr. and Mrs. Leonard Hovis, Jr.

Wednesday, 7:30, First Fall rehearsal for the chancel choir. We need young people who are confirmed, as well as young adults and adults to share in worship leadership through the Chancel choir. A fellowship is planned following rehearsal at the parsonage.

Thursday, 6:30, All women are invited to the Tur-
een held by the Lutheran Church Women to begin the Fall program. Speaker will be Mrs. Harold Gardner, from Resurrection Church, West Deer Twp. Each one is asked to bring table service.

Saturday, September 12, Congregational picnic at Camp Lutherlyn for all our families and friends. Program will include 4:00-5:30, games for the children and softball for young people and adults; 6:00, supper hour; bring picnic basket; coffee and cold drink will be provided; 7:00, Informal devotional period.

Sunday, September 13, 9:45 a.m. Fall Sunday Church School Season begins for all age groups; new materials will be used from grade 3 through adult; teachers and officers will be installed at both services; make Sunday Church School a regular family habit.

<u>ORGANIST</u>	8:30 and 11:00 Miss Karen Marsh
<u>ACOLYTES</u>	8:30 Eddie Elliott
	11:00 Roy Croop III
<u>GREETERS</u>	8:30 Mr. and Mrs. Albert McCandless
	11:00 Mr. and Mrs. Allan Daum
<u>NURSEY</u>	8:30 Mrs. Joseph Amendolea and Roseann
	11:00 Mrs. DeWayne Miller, Judy Kerestes, Mary Ellen Kerestes

The Physical Appearance of Jesus

4. THE POPULAR PORTRAIT

For almost a thousand years, many of the great artists in the Western world have sought to picture Jesus in utmost majesty and beauty. The type of portrait they produced has been influenced greatly by descriptions which have appeared from time to time throughout the centuries of the Christian era. The descriptions have seemed to the artists to be authentic and to match popular demand. Although no historical value can be assigned to them, these descriptions have furnished a convenient model for the artists to follow.

Perhaps the most famous was found in the so-called "Letter of Lentulus." Supposed to have been the president of the people of Jerusalem sometime in the first century, Lentulus—so the story goes—wrote a letter to the Roman Senate. In it he described Jesus. "There has appeared in our times," he wrote, "a man of tall stature, beautiful, with a venerable countenance, which they who look on it can both love and fear. His hair is waving and crisp, somewhat wine-colored, and glittering as it flows down over his shoulders, with a parting in the middle, after the manner of the Nazarenes. His brow is smooth and most serene; his face is without spot or wrinkle, and glows with a delicate flush. His nose and mouth are of faultless contour; the beard is abundant, and hazel-colored like his hair, not long but forked. His eyes are prominent, brilliant, and change their color. In denunciation he is terrible; in admonition, calm and loving, cheerful, but with unimpaired dignity. He has never been seen to laugh, but oftentimes to weep. His hands and

his limbs are beautiful to look upon. In speech he is grave, reserved, modest; and he is fair among the children of men."

Unfortunately, historical records make no mention of a Lentulus, of a president in Jerusalem, or of such a letter going to Rome. The Latin text of the famous letter cannot be traced beyond the twelfth century. It is a forgery, although probably based on earlier descriptions of Christ. John of Damascus, who lived about A.D. 730, described Jesus as "beautiful and tall, with fair and slightly curling locks, dark eyebrows, an oval countenance, a pale complexion, olive-tinted, and of the color of wheat, with eyes bright like his mother's, a slightly stooping attitude, with a sweet and sonorous voice and a look expressive of patience, nobleness, and wisdom."

It is clear that such descriptions have influenced artists' pictures even today. They seemed to want to show the perfect humanity of Christ in which the fulness of God dwelt bodily. However, another emphasis is appearing, especially in Europe. The symbolical and impressionistic type of picture is becoming prominent.

Since we have no authentic portrait of Christ, each person is free to picture the Lord for himself. At best, human picturizations are only attempts to describe the effect Christ has had upon one's life. For the person who has learned to know Christ as living Lord and Savior, probably no picture of Him is entirely satisfactory. The Christian will be content to say with Paul: "Even though we once regarded Christ from a human point of view, we regard him thus no longer.